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tual experience is admitted by Werner Sombart, to a consideration of whose apology for the Master the last chapter of the present volume is devoted. We must leave this to the reader, who will find in it much to support the criticism of Marx's system contained in the earlier chapters. The value of the work in its English form is increased by the condensation of the argument given in Dr. Donar's Preface and by its reference to noteworthy passages. With the quotation of one of these this notice may be concluded. After remarking that socialism, neither practical nor theoretic, will certainly not be overthrown with the Marxian system, the author continues: "As there was a socialism before Marx, so there will be one after him. "That there is vital force in socialism is shown, in spite of all exaggerations, not "only by the renewed vitality which economic theory has undeniably gained by "the appearance of the theoretic socialists, but also by the celebrated 'drop of "social oil' with which the measures of practical statesmanship are nowadays "everywhere lubricated, and in many cases not to their disadvantage." In conclusion we may say that the translators of the work deserve credit for its appearance in English dress, and it will doubtless many find readers among English-speaking peoples.

C. S. WAKE.

SOME PHILOSOPHY OF THE HERMETICS. Los Angeles, Cal.: B. R. Baumgardt & Co. 1898. Pages, ii+109. Price, \$1.25.

SOME MORE PHILOSOPHY OF THE HERMETICS. Los Angeles, Cal.: B. R. Baumgardt & Co.; New York: Alliance Pub. Co. 1898. Pages, viii+232. Price, \$1.50.

These two books contain rhapsodies on Hermetics, Philosophy, Faith, Imagination, the Devil, etc. The first book begins as follows:

"Nature has a way of concealing and revealing. She tells half her story out "in the sunshine in a loud voice, and the other half in whispers underground.

"She is coy like a coquette, and stern like a judge. She excites curiosity in "the student, and dread in the debauchee.

"She holds the man of science to her breast, but is dumb to the lover of "pleasure. She scorns the victim of priestcraft and repudiates the supernatural."

The last chapter which is on magic closes as follows:

"Would you be a magician, stir up the smoldering coals at your own fireside. "Begin to burn. Feel your blood hot in your veins. Warm yourself with memo- "ries of sun-tinted dreams. *Pray—pray—pray* at the shrine of the Sphinx."

The Hermeticism of the Middle Ages is repudiated. The author says:

"The absurdity of the Hermetic of the Middle Centuries would be laughable "were it not so pathetic. When he speaks of sulphur and mercury and so forth "and so on, his pages in print appear more like the ravings of a lunatic than any "thing else. To pass as a harmless crank was his only hope of living at all, once "upon a time. 'But to-day,' you say, 'there is no danger, why keep up this ab- "surd symbolism?' We reply, partly from the association of ideas, which, in a

"way, has become pleasant to us, for the past is at our backs and its memories are sacred, and partly from the first reason given, which is, that man is by constitution hermetic and tells only so much of his story as the world is willing to receive. A certain symbolism, in guise of parable and illustration, was used by the great Masters of philosophy and religion—Jesus and Gautama, to say nothing of the Masters in Egypt—ere written history began. The symbol condenses, and carries a deal of meaning along with it that pages can not express."

From the prospectus of the book we learn that Professor Jordan, President of Stanford University (who presumably is a personal friend of the author) speaks of the book as follows:

"It is full of sound wisdom thrown into a striking literary form which seems to hide the commonness of its 'common sense.' It is a book to be encouraged, and it ought to be a practical help to many in the conduct of life."

President Jordan is commonly regarded as a clear thinker, and his praise of the Hermetic philosophy may be a surprise to many; for these books can be appreciated by mystics only.

P. C.

BOUDDHISME: ÉTUDES ET MATÉRIAUX. Adikarmapradīpa Bodhicaryāvatāraṭīka.
Par Louis de la Vallée Poussin. London: Luzac & Co. 1898. Pages,
417.

This book in large quarto of some four hundred pages contains the text of the Adikarmapradīpa Bodhicaryāvatāraṭīka, a book of Tantrik Buddhism, which teaches the vanity of both world and thought, the uselessness of ritual, and seeks salvation in the triple abhyāsa, a kind of yoga, by which the guru (or disciple) realises his identity with the Buddha. Professor Poussin follows MS. 69 of the Royal Asiatic Society, and accompanies his edition with brief variants, suggestions, and references. The most interesting part of the book for the reader who is not a specialist, will be the introduction, pp. 1-161, in which the author presents a new view of Buddhism in opposition to the traditional view represented by Oldenberg and his colleagues, who as a matter of principle limit their investigations to the three baskets of the southern schools, commonly called Hināyana, or small vessel of salvation. Professor Poussin claims, and he defends his position with good arguments, that the unity of the southern Buddhism is a fiction, and that the broader school of northern Buddhism, commonly called the Mahāyana or large vessel of salvation, has the same title to an historical consideration as the narrow doctrines of the southern school. Gautama was not the founder of asceticism, but on the contrary an opponent of its narrow system of salvation. He did not limit his instruction to the order of monks, but accepted willingly and gladly great numbers of lay disciples. We cannot doubt that there were great varieties of Buddhist congregations all of whom acknowledged the authority of the Buddha as their guide and master in some form or another, and the Hināyana was one of them, but by no means the only one, and probably not a very large fraction of the whole Buddhist community in India.